'The Brethren Evangelist.

PUBLISHED AT THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, $1.50 PER ANNUM IN ADVANCE.

VOLUME VIII. ASHLAND, OHIO., DECEMBER 8, 1886. NUMBER 49.

Wanted.

Wanted—in places of folly and sin;
Courage these wayward souls to win;
Voices, to tell them of Jesus' love;
Faith, that points to the rest above.

Wanted—yes, in the homes of the poor,
Christian love, to open the door;
Gentle hearts, to sooth the pain
That to the needy comes oft and again.

Wanted—in the business hours of man,
The "golden rule" in each trade to plan
In all that we say, whatever we do,
That the love of God may shine all through.

Wanted—grace to bear each loss;
Trials, to burn the gold from the dross,
Will, to bow in obedience mild
To the rule of Christ as a little child.

Wanted—wisdom, peaceable, pure,
To know the soul's deep sin and cure;
Perfect trust in a loving God,
Walking the path our Savior trod.

Wanted to be kept from evil here,
To live in his love without a fear—
Nothing to know but his will divine,
And that I am his, and he is mine.

—Nashville Banner.

The Cause in Oregon.

In my last letter I closed with the opening of our meeting at Myrtle Point on the evening of Nov. 3rd. It now remains to be said that we closed the meeting on the evening of the 16th. During this time we had services every evening, and on Sunday at 11 o'clock a. m.; also a baptismal service on the 16th at 11 a. m. The services were held in Dixon Hall, which was kindly opened for us, free of charge, by Mrs. Dixon. Mrs. D. is not a member of any church, but professes to be interested in the good cause, and cheerfully gives it such aid and encouragement as she can in her standing. May the Giver of all good abundantly reward her kindness, and lead her to a full appreciation and enjoyment of Christianity, is my prayer and hope.

The history of the church in this place is very complex, and I shall not attempt to write it in full; but I will try to note the facts that may be most interesting and edifying. The G. B. elders who held the reins of government here were David Barklow, Samuel Barklow and Peter Overholser. The latter, who was, probably, the most rigorous in the enforcement of A. M. rulings, moved to Los Angeles Co., Cal., about a year ago. The Barklows are of the milder conservative type, but are nevertheless, great sticklers for uniformity in dress, especially among the sisters, who have been required to adhere to the bonnet and cap, and to display the latter in all religious services. They adopted and adhered to a policy which may be stated thus: "You are not compelled to wear the cap and bonnet. You are expected to observe the order by your own free will and choice; but, of course, if you do not feel so and do not so heed and observe the ruling of the annual meeting, we will have to withdraw fellowship from you." This kind (?) way of treatment was so successful that the German Baptist sisters here say, "We don't wear the cap and bonnet because we have to, but because we want to." But they didn't *all* want to do so and this caused a little trouble sometimes.

Then Bro. J. H. Roberts, one of the ministers, who was too honest to take his part in policy ruling, and too progressive to be confined to the old man-made ruts, was the objective cause of a good deal of trouble. He became too aggressive and popular, and something had to be done or the cause would suffer. Something was done and the cause still suffered. Sometime after the Arnold's Grove Annual Meeting in 1882, Bro. Roberts recived some encouragement from the Brethren in Cal., to go on with the work on a gospel-alone basis, which he did and had a society of twenty-seven members, if I mistake not, with a good prospect of rapid increase. Afterward Bro. Roberts felt that the California elders would not give him the recognition and encouragement which he expected and needed, and being disheartened, he dropped the work. The little flock was discouraged and scattered. Some returned to the German Baptists, some went to other churches, and some stood aloof altogether.

About this time Bro. W. H. Pullen, in the 2nd degree, came here from Nebraska. He got along very well in the German Baptist fold for a while; but afterward there was some faultfinding, which grew worse, until, finally, in Josephine Co., he threw off the Annual Meeting yoke. Brother S. C. Bashor also located here, and preached the gospel very acceptably; but he was thought to be too progressive in his views and work. He, too threw off the yoke of bondage, and enjoyed the light and liberty of the gospel of Christ. A few months ago these brethren called a meeting at Myrtle Point where the differences between the German Baptists and the Brethren were stated, and a Brethren church was organized, an account of which was published in the EVANGELIST. To visit this little body of Brethren in their isolated condition, to comfort and encourage them, and to set things in order that might be wanting, was the object of my trip to Oregon at this time.

I have now been here two weeks, during which time I have become acquainted with the members and many others. I have enjoyed their friendship and hospitality, and was kindly treated by all. I must not omit to state the several families of the German Baptist Brethren showed me much kindness, and manifested a becoming interest in our meetings.

On the 15th inst., we had a council meeting at which some important business was transacted. In the evening, after the usual services, we went to Bro. J. H. Wilson's, about twelve furlongs from Myrtle Point, where preparation was made for a communion meeting. We had a pleasant feast, and all seemed to be encouraged and strengthened. After the communion service we had a council, and it was concluded to ordain elders in this church. According to the wish of the church, Brethren W. H. Pullen and S. C. Bashor were ordained to this good work. May the Lord strengthen and direct them to use their office well.

At 11 o'clock a. m., on the 16th, we met on the bank of the Coquille River, to baptize a brother who had come out on the Lord's side. In the evening we again assembled in Dixon Hall, which was our concluding service, and we were made to rejoice in receiving another sister into fellowship on the gospel alone basis. During the meeting the little fold was increased in number from ten to sixteen and seemed to be encouraged and strengthened in the gospel faith. What is necessary now to insure the success of the work here, is faithfulness and diligence. As soon as it becomes fully apparent that this little body has in it the elements of stability, permanency and vigor, we may expect a great ingathering here.

PACIFICS.

I left Myrtle Point, Or., Nov. 17th and reached Marshfield, on Coos Bay, the same day. Distance, 40 miles.

Next morning I went on the steamer Myrtle to Empire City, ten miles, expecting to sail in the Arago, at 4 p. m., for San Francisco; but the bay being too rough we were detained a whole day.

On the 19th, at 4 o'clock p. m., we left Empire City, and after about forth-two hours we reached San Francisco in safety. The first half of the trip was rough, but it then became gradually smoother till we reached our destination. It is indescribably beautiful to approach the Golden Gate and the cities around the large and splendid Bay of San Francisco, on a bright, Sunday morning. We stood on deck, gazed, wondered and admired, and then we admired, wondered and gazed.

This Bay is in itself a sea with its islands, and with hundreds of vessels and smaller boats of all kinds. I must not attempt a description, for those who have seen it in its grandeur would smile at my feeble attempt. To be appreciated it must be seen.

After landing I went immediately to brother Brockwell's. Found them in usual health, and learned that Bro. George was at his post on the street. Guided by his son I soon came to where he was, and found him trimming a socialist who had just concluded his lecture at the same place. Brother Brockwell showed that he understood Socialism, Nihilism, and Evolution, and he dealt out heavy blows. He is the right man in his place.

I returned, with Bro. B. and enjoyed their afternoon and evening services, a good night's rest, and their hospitality. We also visited sister Plummer and her Christian family. They are a zealous band in the city, and are destined to do a great word.

I arrived at Altamont on the 22nd, at 11 a. m., and was surprised to find that during my absence of three weeks the Brethren had concluded to build a church and that the building was well under way. In No. 46 Bro. Shanks speaks of this work, and extends an invitation to all who feel to aid in it. Here is a chance to assist in building the first Brethren Church in Cal. Send by registered letter to sister John Perret, Altamont, Cal.

We expect to have our Thanksgiving service at Bro. Perret's.

In conclusion I wish to say to our brethren in the East who feel so happy over their nice presents and the replenishing of their larders, that we can rejoice with them, for such things occur here. We are thankful for similar favors, and pray that the Lord may abundantly reward those who are so kindly remembering us.

J. W. BEER.

Altamont, Cal., Nov. 14th, '86.

Pen Wavelets.

It does not matter who you are, where you live, God recognizes your existence and will certainly reward you for all the good you do in this mundane sphere. But let it be done that God may be glorified and not self "For whosoever shall give a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."—Jesus. "But to do good and to communicate forget not; for with such sacrifices God is well pleased."—*Paul.* The great end is to live for other's good. The more we do this, the more assimilated to Christ we become. It does not take wealth, or the poor would be turned aside. It does not require the wisdom of a sage or it could not be "revealed unto the babes." Math. 11 : 25. It does not respect race, color or condition of servitude or it would not be a "*Common Salvation.*"—*Jude* 3.

Then whatever your condition in life may be—poor like Lazarus—unlearned as may have been the majority of the Galilean fisherman—a servant to the affluent as was Onesimus—whatever nation or station you may represent in the earth ("which is the Lord's and the fullness thereof",) ever keep before you as the motto of life—LIVE TO MAKE OTHERS HAPPY. Your efforts may be circumscribed by unenviable circumstances but God has furnished all with water to give the thirsty, smiles to light up the dark pathway of some, kind words to encourage others, little acts of love toward all. This can be the outflow of the most humble life. There is no commodity to be had so cheaply as kindness in its thousand forms. Oh the good we all may do while the days are going by."

I have a little criticism to offer the writers to the EVANGELIST. 1st. Neglecting to give P. O. address as with Bro. Kline in No. 47, who attempts to instruct us on church building, and in doing so, takes exceptions to the *style* and *finish* of our church in Milford, Ind. I would write him a private explanation if I knew where he holds fort; but will say in behalf of the noble self-sacrificing brethren at Milford, that the church is only an outward expression of their inward devotion—"*By works is faith made perfect.*" I know sisters in that congregation who denied themselves of rest and other lawful pleasures, to be able to show to the people their love for the cause of our Saviour in this place. Address sister Rachel Tom, of Milford, Ind., for particulars. She can give an idea from experience whether your conclusions are correct Bro. Kline. No my Bro.; your premises are not correct. To give over $700 each (as three of our brethren did at that place) toward building churches is not "highly esteemed among men" or we never would have such a thing as a church debt or churches too small to accommodate a growing organization.

Yes, we are to be a "peculiar people" and that peculiarity is named "Zealous of good works" and that is what I claim for my Milford brethren in the erection of this "finely finished house of worship." "Show me thy faith without thy works and we will show thee our faith by our works." All for this criticism at present. 2nd. Some our of our contributors give their address but only the first letters of their names. Now brethren and sisters this is "too modest."

The first that puzzled me was an essay from Cambria, Ind., on "Family Prayer," signed I. M. M. I finally figured out the writer to be sister Ida M. Michaels. Then here came another from the same place, signed L. H. C. I have figured in vain; yet the writer says he or she (?) joined the church while I was there. Then another yet from Pleasant Hill, O., signed W. T. H. I happened on to that by the interesting manner of the writer, knowing the zeal of Bro. W. T. Harrison, of this place, I gave him credit for it. Write again Bro. "Billy" and say just who you are.

Waterloo, Nov. 29th, '86.

R. F. MALLOTT.

Cambria, Ind.

Seeing nothing from this point for some time, we thought a report of our doings here might be acceptable. Brother Swihart bade us goodbye some time ago and is now engaged in other fields of labor, and we have not replaced him yet with a regular pastor. However on Sabbath morning and evening of the 21st, Bro. Rittgers was with us giving us two very able discourses. At the close of the morning service, two young brethren united with the church. One, Bro. Albright, coming from the Conservatives. Brother, Miller, we learn, will soon begin to prepare for the ministry, will attend Ashland College in the near future. God bless the young men who have courage to confess the dear Saviour.

The Lord has prospered us abundantly here, but now is beginning a season of trial. We have been using the church here which was built as a union house, and is the only convenient place of worship. However it was deeded to the Presbyterians to be used by all orthodox denominations when not used by them, and our Presbyterian brethren have taken unto themselves the authority of saying we may not worship here except occasionally, and as we wish to live at peace with all men, of course we must stay out. Brother Rittgers is now with us, and we have secured the school-house for services tomorrow evening. The Brethren here will build a place of worship next summer, and in the meantime our trust is in God who always provides for those who trust in him.

IDA MICHAEL.